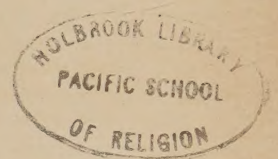


The South India Churchman

The Magazine of the Church of South India



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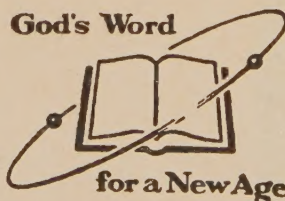
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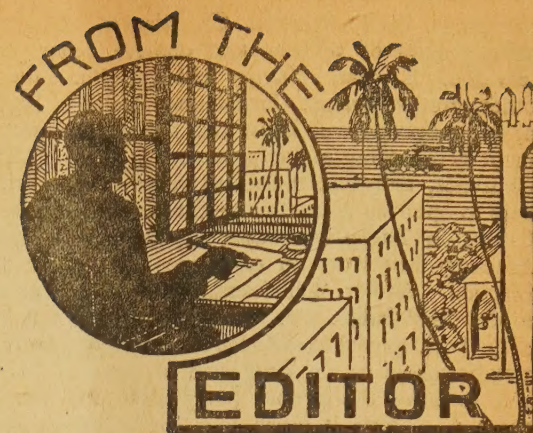
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The Election and the Church

February, in the West at any rate, is proverbially the shortest and the worst of months, and this year in India, for good or ill, it has to carry the weight of the General Election. Two centuries ago the French philosopher, Rousseau, made this comment: 'The English people fancy they are free; it is only during the election of members of Parliament that they are so. As soon as these are elected the people are slaves, they are nothing. In the brief moments of their liberty the use made of it fully deserves that it should be lost.' The English have endowed India with their electoral system, a gift of liberty which will be used to the full this month. History will record whether it has been worthily or foolishly used. Whatever may be the issue, the fact of this Indian General Election is one of the wonders of the age. It is not for nothing that the nation proudly puts an election scene upon its stamps. 'Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam, purging and unscaling her long abased sight at the fountain of heavenly radiance.' It is not altogether an exaggeration to apply these noble words of Milton to our election scene. For a few brief days at least the fount of freedom pours its heavenly radiance over all India. The strong man shakes his locks, the mighty eagle spreads its wings. Rajahs and ryots, film-stars and farm-girls, pandits and porters, business men and beggars, millions and millions of the people of India, of more than a dozen languages and nearly half a score of different religions, from thousands of towns and cities, and hundreds of thousands of villages, cast their votes in secrecy and freedom to elect a government of their own choice. This is no mean achievement of liberty. From a freely elected Government have flowed blessings of civil and personal liberty, with freedom of speech, assembly and association. Not least precious to the Christian has been the gift of freedom to profess, practise and propagate his religion, subject to the not unreasonable safeguard of public health and order. Although it would be presumptuous to claim that India has attained perfect freedom in all respects (and we are only too conscious that we have not yet achieved freedom from want and strife or even destroyed completely the disabilities of the depressed classes) nevertheless, in the short span of its independence, a bare score of years, the country has made astounding progress along the path of liberty. We can echo the proud words of Pericles of Athens: 'Our government is not copied from those of our neighbours, we are an example to them, rather than they to us. Our Constitution is named a democracy because it is in the hands not of the few but of the many. But our laws secure equal justice for all in their private disputes... in our public acts we keep strictly with the control of law.' In the same spirit in which Paul of Tarsus thankfully rejoiced that he was a citizen of no mean city, the Indian Christian thanks God that he is not a subject but a citizen, and that of no mean country. As he casts his vote he is deeply conscious of the great privilege that he has been given, and of the freedom purchased for him with a great price, and acknowledges with humble gratitude that all these things are of God.

If in the vote of the Indian Christian there is an offering of gratitude for the past, he also brings to it an offering of prayer for the future. 'O God, grant us a vision of our land, fair as it might be; a land of righteousness, where none shall wrong his neighbour; a land of plenty, where evil and poverty shall be done away; a land of brotherhood,



where all success shall be founded on service, and honour shall be given to nobleness alone; a land of peace, where order shall not rest on force, but on the love of all for the common life and welfare, through Jesus Christ our Lord.' Such, in an adaptation of the words of Walter Rauschenbusch, is the Indian Christian's longing for the years to be. His problem is with the present. How should he vote to make that vision a reality? Can his Church guide him in this matter? The Bishops of the CSI have issued no directive, and indeed would probably find themselves in serious trouble if they did attempt to control his vote. The Editor of *The South India Churchman* cannot help for he had to promise the Government not to indulge in political activities before they would let him return from furlough. Hence the sad silence of the Editorials on political issues. This brings us to the burning question as to whether or not the Church should take part in politics. On the one hand there are ecclesiastical agitators like Canon Collins who declare that if clergymen were not concerned about politics, they would not be concerned about anything that matters. A Canadian critic says that the Church 'presents a curious sight, like a busy and slightly boring luxury cruise ship, whose passengers are absorbed by status and self-interest while the ocean around them is thick with numb humanity helplessly clinging to drowning wreckage.' He also roundly declares that 'in the great issues of our time, the Christian Church as a whole has been a follower and not a leader.' Ought the Church really to opt out of politics and leave the job to the agnostics, journalists, office-seekers, and professional politicians? Can the Church, which believes the prophets of Israel to have been inspired by God, allow its own prophetic voice to remain silent on the political issues of contemporary India? On the other hand there are those who point out that where the Church has been increasingly pre-occupied with worldly politics there has been an increasing carelessness about the actual doctrines of Christianity. 'An uncommitted spectator might be pardoned for scepticism when he sees clergymen, whose business is the saving of souls for eternity, devoting themselves to the most ephemeral of worldly disputes. The Church's function is to bring light into darkness, to take the sting from death itself, to preach good news which no election manifesto can promise. Anything which hinders or distracts from this function is unworthy and a betrayal.'

Where does the CSI stand in this controversy? A former CSI Presbyterian, L. M. Schiff, in his book, *The Christian in Society*, has probably indicated the general position of the CSI: 'In ecumenical circles there is a general agreement that Churches as such cannot be aligned with any one political party but that the individual Christian has the duty to seek for some party which in part at least is aiming to secure justice or to extend aims which the Christian will have no reason for not supporting. The Church as such should not be identified with any political party as 'such

groupings easily confuse Christianity with the inherent compromises of politics and deprive other parties of the leaven of Christian influence and consolidate the partisans of other groups against Christianity itself.' Regular readers of this magazine will know that the case for secular involvement is being increasingly pressed upon the CSI and other Churches, and that there has recently been an appeal for help to open an Academy of Citizenship at the Ecumenical Centre in Bangalore. One could have wished that this Academy had been in existence long before the General Election. As Mr. Schiff remarks, 'Political action demands expert knowledge. A Christian citizen has not because of his faith special knowledge as to how the housing shortage may be solved or the land problem but the Church can help him to have the proper perspective and the goals to be pursued. There is great need for Christian experts in the realm of politics.' The need is obvious and though the CSI may not enter the field of politics as a Church it must certainly encourage more and more Church members of suitable gifts and character to play an increasing part in political life through parties which they as Christians can conscientiously support.

What then has the CSI to say to the Christian voter if it

refuses to exercise any Church control over his vote? It must surely urge him to cast his vote, but to cast it only with a high sense of public duty and responsibility, with the good of the whole nation at heart and not merely sectional or communal interests. This demands that he must vote according to his conscience, after due consideration of the programmes and records of parties and candidates, and that he must vote with 'an unpurchased hand', honestly and without corruption. As he is a Christian he must cast his vote prayerfully, as in the sight of God, looking unto Jesus, and by the guidance of the Spirit, seeking first what his Lord described as 'the Kingdom of God and his righteousness', knowing that with them all the rest will come as well. To the Christian voters of India belongs the everlasting honour of having put country before self and duty before privilege in the refusal of separate electorates. It was a great renunciation, and has proved a costly one, but it was a splendid manifestation of the way of Christ. For the Christian, the only strong assurance of the way he should vote springs from the life he lives in Christ. From the daily taking up of the Cross and the daily following of his Lord in home and work and community life he learns the mind of Christ and the truth that makes men free.

The Annual Conference of the Indian Christian Association

We were following with great interest the proceedings of the thirty-seventh All India Conference of the Indian Christian Association that met in Hyderabad last month. The fact that Indian Christian delegates, representing Christian Associations in almost all the States of Indian Republic, had assembled together in Christian fellowship was in itself something over which every Indian Christian should rejoice. The Indian Christians of all denominations in the Twin Cities were fortunate to have had the opportunity of attending some of the meetings of the Conference and to have come into contact with Indian Christians in various walks of life from other parts of the Country.

We also rejoiced over the fact that our fellow Christians from the Roman Catholic Communion also were members of the Association, so that, there must have prevailed an atmosphere of ecumenicity over the Conference, in which the barriers which have divided the Christians for centuries have, to some extent, been lowered, though not completely obliterated, to foster a spirit of fellowship such as we had not experienced before.

That the Holy Spirit is bringing God's people into unity is evident from various signs that are being made manifest in diverse ways these days.

Without doubt, it is good to have a body of Christians, which can voice the needs of the Christian Community, where such needs are required to be met. I always thought that such Councils as National Christian Council and the Regional Christian Councils have been the official organisations, recognized by the Government of India, to represent the cause of Christians, and by and large this has been, and is still being done by these organisations.

We, Indian Christians outside the Twin Cities, only know what has taken place at the Conference from what has appeared in print in the *Deccan Chronicle*. Surely a lot of helpful subjects must have been discussed and valuable resolutions must have been passed. We cannot easily minimise the value of a Conference of this magnitude.

Nevertheless, judging from the statements made and resolutions passed at the Conference, as they appeared in the press, one could not but feel somewhat disappointed that

the Indian Christian Association should have favoured of another Political Body in this already party-ridden and multi-divided Country of ours. So much we read of the claims of this party and that party, this body and that body, each one claiming for its own rights and power, status and seats, position and prestige that we have heard and read ad nauseam about this hunt for Communal Representation in this rent-toshreds Country of ours!

At the beginning itself of the formation of the Indian Republic our wise, learned and much revered leaders of the Indian Christian Community very rightly and most graciously, as behoving the followers of One who said, 'I am in the midst of you as one who serves', relinquished all their rights for Communal Representation in any administrative body of the Government. With open hearts and with widely opened-eyes they surrendered all claims for separate representation as Indian Christians! If any Christian who is worthy to hold a seat in any Assembly or Council or Parliament he is at liberty to qualify himself for a seat, not seeking to acquire it on grounds of Community, whether minor or major, but definitely on grounds of his worth as acclaimed by the people in general, in his locality or Constituency. To ask for Communal Representation at this stage is not only an act of retrogression but definitely an anti-climax of what our eminent Christian leaders had achieved for us when the Indian Constitution was formulated.

The one thing which every Christian can legitimately claim as his right is the freedom 'to Profess, to Preach, and to Propagate' the Christian faith! This has been secured for the Christians, and it is for every Christian to live the life of a true Christian, a faithful follower of Jesus Christ, yea a true witness to the redeeming power of his Lord, and so to bring the impact of Christ's very influence on the people among whom he lives, works, and moves.

A great Christian leader writing to a small and insignificant Christian Community in the midst of a Pagan world under an anti-Christian Government as early as the first century, said:

'you have been chosen by God Himself;
you are the priests of the king, you are holy and pure,

you are God's very own, that you may show to others how God called you out of darkness into His wonderful light'.

* * * * *

'Be careful how you behave among your neighbours; if they are suspicious of you and talk against you, they will end up praising God for your good works'.

This is our right to live as Christ lived and to act in a Christ-like manner in every circumstance in which we find ourselves.

Claiming for rights and seats and positions, and asking for safeguards is tantamounting to conforming to the pattern of this world. The Congress Party does it, the Jan Sangh does it, the Swatantra Party does it, the Communist Party does it, every other Political party of the world does it. How is the Christian Community different from any of these parties, wrangling for rights and power?

We, Christians are 'The Salt of the Earth'! We must lose our identity to diffuse the qualities of Jesus Christ among the people, irrespective of their Caste or Creed, Colour or Race, in our Country and in the world!

What is our right and what is our role? The answer has already been given by One, whose birth we celebrated hardly a few weeks ago, and to whom we owe our allegiance, even Jesus Christ our Leader, Master and Saviour who said:

'I have not come to be served but to serve and to give my

own life so that others may be saved, and that they in their turn may serve others that they may be saved'.

This was the code adopted by one of the preacher-followers of the Master, who also said:

'What we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your slaves for Jesus's sake'.

Unless Christians in this Country reduce themselves into servitude to the Nation to which they belong, they are not true to their high calling.

I humbly submit that making demands for rights and privileges is alien to the teaching of Jesus Christ and it is not in keeping with what He has asked us to do or to be.

Two brothers came to their Master asking for similar rights for seats saying:

'Grant us to sit one at Your right hand and one at Your left in Your Kingdom'

The Master answered, saying:

'To sit at My right hand and to My left is not mine to grant, but the cup I drink, you will drink.'

In fine Jesus Christ said:

'Identify yourselves with those among whom you live, work and move. Make yourselves one with them and in dedicated service to humanity die the death that I died, so that you may rise to live the life eternal!'

This is a Christian's right, even as it is his privilege!

A CHRISTIAN CITIZEN

The Ministry of the Laity

This is the heading of Chapter VI of the Constitution of the Church of South India. It is good that the C.S.I. recognises that the laity are 'ministers' and have a ministry to perform, just as bishops and presbyters have a ministry to perform. A minister is a servant and ministry means service. The service which a layman renders to the Church (not necessarily inside the church) is his ministry in the Church. His usefulness as a Christian to the world is his Christian ministry in the world. The word 'minister' later came to be used in more limited and specialised senses. It came to mean one who 'serves' at the altar, a clergyman. The word was also adapted to political use and came to mean those who were placed in charge of different departments of the government of a State, as servants of the people, elected by them and entrusted with responsibility for just government for the good of the people. It might induce our ministers, both secular and sacred, to do their work properly and help to improve their standards of service if our ordained ministers are called 'servants of the Church' and our governmental ministers are called 'servants of the people'. It will also help if we Christians remember that the word 'servant' is used always in the New Testament in the sense of a slave, nothing more. We Christians are all, whether clerical or lay, Christ's slaves.

In describing what this 'ministry of the laity' is, there is in the whole of that chapter an unfortunate and inexcusable confusion of thought, the result of a pre-Amsterdam mode of thinking about the laity. Up to that time, good laymen were thought of as unpaid and voluntary assistants to the clergy, helping the parish minister in various ways. Their duty as laymen was conceived of as being active helpers inside the church, during the services, or teaching in Sunday Schools, reading the lessons and so on. The other laymen, the not-so-good, were thought of as passive and grateful recipients of the ministrations of the clergy,

incapable, themselves, of rendering any useful service to the Church either inside or outside. This false idea about the laity pervades this whole chapter. I have pointed this out several times before this, both in writing and by word of mouth—but so far without producing much effect on the thinking of the C.S.I. or on the actions of its leaders.

See how that chapter begins.

'To the whole Church and to every member of it belongs the duty and the privilege of spreading the good news of the Kingdom of God and the message of salvation through Jesus Christ.' An excellent and perfectly true statement;—though the inescapability of this duty for any one who does not want to belie the name he bears could have been more strongly emphasised.

The Church has been placed in the world, and most of its members have been placed right in the midst of the world, just for this very purpose and no other,—spreading the good news of the Kingdom and proclaiming the message of salvation through Jesus Christ. Every member of the Church is therefore in duty bound to help in this primary task of the Church. There are those members of the Church, who, being placed in the world, can and must perform this duty of proclaiming the good news in their own secular occupations. There are others who, being whole time paid servants of the Church, must perform this duty inside the church, as employees of the church, and as workers in the institutions maintained by the Church in furtherance of its main purpose of spreading the Gospel. Others having been recruited and trained mainly to preach the Gospel outside the Church to non-Christians (pastors, evangelists and catechists) perform their duty in that way. Yet another class of persons have been trained and set apart (1) for teaching the lay members of their congregations how to proclaim the Gospel in the world in their very sphere of secular work, by life and deed; and (2) for giving them the

necessary spiritual help and inspiration, by their own saintly living and by sharing with them their own spiritual experience.

Proclaiming the Gospel by word and deed and witnessing to Christ in daily living is a spiritual duty which can be performed only by those who are spiritually competent. A nominal Christian who is indistinguishable from his non-Christian colleagues in his secular occupation cannot be a witness to Christ's forgiving love and cannot exhibit in his life the redemptive power of the Cross. Only a Spirit-filled Christian can give effective witness to Christ. It is the indwelling Spirit who is the witness to Jesus Christ in and through the lives of such spirit-filled Christians. 'The real witness is the Spirit himself, pointing always to Christ; and we ourselves are only witnesses in a secondary sense, as being caught up into the Spirit's life. The primary need for our Churches in India today is the recovery of the fullness of life in the Spirit.' (Bishop Newbigin). And here Bishop Newbigin is not thinking exclusively or even primarily of bishops and presbyters. He is thinking of the far more numerous laymen in the world. Every Christian layman in the world needs this spiritual equipment if he is to perform the duty and share in the privilege which the first sentence in this chapter refers to.

It is the main business of the clergy to see to it that, apart from recovering for themselves the fullness of life in the Spirit, every layman in the Church gets also this spiritual equipment, gets filled with the Spirit, and, as our Lord prescribed, is born again of the Spirit. No pastor who is satisfied with having a majority of nominal, lukewarm, half-hearted Spirit-less Christians in his congregation is doing his duty or even attempting to discharge the responsibility which was laid upon him at his ordination. He is failing to keep the promise which he made then: 'The Lord being my helper, I shall help my people to be good stewards of the manifold gifts of God, that every member may be equipped for the work of ministering and the whole Body built up in love.' The primary duty of the clergy is to see to the spiritual efficiency of the laity. Everything that they do must be directed to this end.

But this idea appears to have been totally lost sight of these days. The pastor thinks that his business is to be chairman of the pastorate committee, to read services on Sundays, preach sermons (in most cases ill-prepared and third-rate), run schools, boss over schoolmasters, catechists and sextons, lease coconut topes and tamarind trees, collect rents and keep accounts (of some sort). What a travesty of the promises which he made at his ordination! In all the twelve promises the presbyter is called upon to make at his ordination, according to the Ordinal of our Church, there is not a single word about the things which the average pastor these days thinks are his important duties, as I have enumerated above.

The clergy are useless to the laity, and to the Church, unless they give spiritual help to the laity;—unless they are spiritual gymnastic instructors as it were. They are not officials of an organisation, overseers and administrators. The level of the spiritual life of the Church has come down to a dangerously low level and the spiritual efficiency of the laity has almost reached vanishing point, mainly because our pastors and bishops are entrusted with all sorts of administrative and non-spiritual duties. Of course the best of them use these non-spiritual duties also for spiritual ends; but the rest of them are no more than quill-drivers, budget-makers, beggars for greater aid from Missionary Societies and chairmen of committees, some necessary, some wholly redundant and all for the most part ineffective.

As for the duty and the privilege of every member of the Church of 'spreading the good news of the Kingdom of God and the message of salvation through Jesus Christ', the whole idea went overboard when the old missionary, the

moment he got a few converts, handed them over to the catechist and a little later to the pastor whom he ordained; and told the pastor that his main business was (1) to hold morning and evening prayers for them in the hut-chapel, (2) to look after their food and clothing and (3) distribute to them the money which he (the missionary) passed on to the pastor and the clothes which came in 'missionary boxes' at Christmas and at other times. The missionary told the pastor that he (the missionary) would continue to do all the evangelistic work, visiting the villages and preaching to non-Christians. The idea that the pastor's main job was to train the converts to become messengers of the Gospel, to equip them spiritually for that work and that he (the pastor) should himself lead them in evangelism was never given to the pastor. This tradition persisted even after the so-called devolution. Consequently such introversion became ingrained in the Indian Church. Ask any Indian pastor, 'Have you at the moment any catechumen on your hands?' he will stare at you in amazement at such an impertinent question and wonder if you are in your senses at all.

A confusion of thought

Now to return to Chapter VI. From the second sentence of the first paragraph the thinking of the chapter goes awry. The Church welcomes, says that sentence, 'such men and women who possess God-given gifts of prophecy (in these days!) evangelisation, teaching, healing and administration'. That is to say, the Church wants men and women to come and get employed as whole-time servants in its educational and medical institutions and in its diocesan offices (the only administrative offices in the Church where there are paid men). It also thinks (*vide* the third sentence) of another category of lay people (no welcome is offered to them!) who will be called upon 'to exercise important functions in the Church as members of its governing bodies, both local and central, and of its disciplinary courts.' (My point in the article *Are Independent laymen wanted?* was that even these governing bodies are now manned (by accident or otherwise) by wholetime employees of the Church.)

The second paragraph of the Chapter then goes on to define and specify the 'Ministry of the Laity'. 'This (note the word 'this') ministry of the laity may (why 'may'? the word should be 'must') be performed by men and women who, in response to God's call, devote their whole time to it' and who will therefore be paid by the Church for it. They fulfil their ministry 'in the forms detailed below', 'and also in educational and medical and other kinds of Christian service.' 'But (the paragraph continues) a large and increasing part of this work should be undertaken by men and women who, while following their ordinary calling in life, also engage in the work of the Church'. 'The forms detailed below' are paragraphs 2(a) to (f):—

- (1) Assisting in pastoral work... as 'elders, lay leaders, class leaders, lay deacons, deaconesses etc.'
- (2) Helping in evangelism, especially using such special methods as lyrical preaching and the distribution of Scriptures.
- (3) Occasional preaching in church by 'lay persons of gifts and grace' of 'blameless life and ever ready to witness to the Master'.
- (4) Caring for Youth through Sunday Schools, Night Schools, Guilds, Christian Endeavour and other such societies'.
- (5) Administration and generally assisting the presbyter in the temporal affairs of the congregation.
- (6) Social Service—participation in the Scout Movement, visiting hospitals and jails and aiding temperance and other social service societies.

This is the sort of thing laymen, both full-time paid employees of the Church and volunteers from among the laymen in secular occupations, are, according to this chapter, to do in the Church in the exercise of their 'ministry'.

AN INADEQUATE DEFINITION

This definition of the 'ministry of the laity' seems to me to be most inadequate. Unfortunately, it has also been very badly expressed. (Did you not notice the indiscriminate use of the words 'may' and 'should'?) The sooner the Chapter is re-written the better and a correct emphasis laid on the obligatory 'ministry' which most laymen in the Church are called upon to perform (not inside the church but) in the world; and on the primary duty of the ordained ministers to prepare and to fit the laity for their 'ministry in the world'. Quite apart from the voluntary help which a layman who is not in the employ of the Church but who has a whole-time job to do in the world can and does give, if he is so inclined, the worth of such a layman to the Church lies in his properly discharging his secular duties in the world as a **Christian** and as a member of Christ's Church. The 'ministry of the laity' by a layman who thus helps in the **mission of the Church** is of far greater importance than what he does inside the Church at odd times. The layman should **exercise his Christian vocation** in his secular calling or profession. This is his most important 'ministry'. It is in that way that he can and should do his duty and share in the privilege which the first sentence of that Chapter talks about. It makes very little difference whether or not he sings in the choir or reads the lessons or carries the alms bag. But it makes a tremendous difference to the Church in its mission if it is able to train the laymen who work in the world to give a Christian witness in the very spheres of their work and in their secular environment. Such witnessing, amid all the corrupting influences to which they are subject, is by no means easy. That is why the clergy should concentrate their attention on such members of the Church and assist them to become spiritually efficient. These laymen form the Church's army in the world, and the spearhead of the Church's thrust into the world. The spearhead should not be allowed to become blunt—as indeed it has happened in the Indian Church. This is the

very reason why Christianity is making no progress, qualitatively and quantitatively, in India.

The Basis of Union, which is now appended to the Constitution as a 'historical' document, however, has more clearly and correctly explained the 'ministry of the Laity'—(vide page 85, paragraph 5).

All members of the Church have equal access to God. All, according to their measure, share in the heavenly High Priesthood of the risen and ascended Christ, from which alone the Church derives its character as a royal priesthood. All alike are called to continue upon earth the priestly work of Christ by showing forth in life and word the glory of the redeeming power of God in Him. No individual and no one order in the Church can claim exclusive possession of this heavenly priesthood. Nor indeed, we may pertinently add, can any individual or order in the Church be excluded from this heavenly priesthood. The ministry of the laity is also such 'heavenly priesthood'; and it must be exercised by every layman in his own sphere of work whether it be a secular occupation in the world or employment in some institution of the Church. 'The vocation of the ordained ministry,' the paragraph goes on to say, 'is to assist men to receive the saving and sanctifying benefits of Christ and to **fit them for service.**'

It is not known why this wording was not adopted in Chapter VI, which as it now stands gives a false picture of the 'ministry of the laity'. This has led to the delusion under which most of our leaders seem to be labouring, about the worth and the importance of the Church of the laymen who are not in its employ. The situation cannot be remedied merely by saying that most independent laymen are bad fellows, not worth bothering about. If they are spiritually ineffective and indifferent, it is all the more reason why the clergy should redouble their efforts to reclaim them and put them to better use from the point of view of the Church.

The Synod has repeatedly pointed this out and has, time after time, exhorted diocesan leaders to do something about it. But so far these like most other exhortations of the Synod, have only fallen, for the most part and in most dioceses, on deaf ears.

RAJIAH D. PAUL.

World Congress on Evangelism

(An on-the scene report)

Dr. SAPHIR ATHYAL

Approximately 1,200 Christian leaders from over a hundred different countries were gathered together in the famous Kongresshalle in Berlin from October 26 to November 4 for the first World Congress on Evangelism. The delegates included prominent Church leaders, evangelists and scholars from all over the world. There were representatives from Christendom's most ancient churches such as the Mar Thoma Church of South India which traces its origin to the apostle Thomas, the disciple of Jesus, and also from Churches of very recent origin such as the Auca Church of Ecuador which sprang up from the blood of recent missionary martyrs.

The theme of the Congress, 'One Race, One Gospel, One Task' was discussed and projected through Bible studies, major addresses, panel papers, reports and films. Dr. Billy Graham, the famous world evangelist and the honorary chairman of the Congress, said in his opening address, 'I believe we are meeting at a propitious time for an important

purpose and in a significant place...It is often when the stench of hell is strong in the world that God sends his breath of heaven to His people... We are not here to organize a new movement, we are here to ask God to rekindle the flame of revival and evangelism throughout the world Church'.

The delegates consider that the Congress provided a most significant opportunity to reconsider global evangelism in the context of the present nuclear, space and mass-communications era. This great gathering differed from other recent major Christian assemblies in that its primary aim was to see the fragmented world in relation to the Biblical concept of the universal need of man and God's way of meeting that need.

Berlin

It is significant that the Congress met in Berlin where east and west meet and where the two most influential ideologies of the world so dramatically confront each other

and yet remain drastically different and distant from each other. The seventy-four miles of wall and barbed wire which so cruelly divide one city into two different worlds, the four hundred foot high hill made of rubble left by the war standing at the edge of the city along with several other such man-made hills, the broken edifices and burned out structures from the wartime scattered throughout, the sites which lie very close to the city where Jews in tens of thousands were massacred, all these speak very loudly of the power of evil in the world. A visitor to this place is staggered by the sights here and by the memories of the events of the immediate past which were the bitter experiences of the friends whom he meets in the city.

Much of world history has been shaped here. This place has influenced human civilization and thought in every aspect—in politics, sociology, psychology, art, music, medicine, law and theology. Through the past centuries the world has listened with seriousness to the voices that have come from Berlin. What a place from which the Church again could shout to a paralyzed world the message of the 'evangel'!

Emperor Selassie

His Imperial Majesty Haile Selassie I of Ethiopia flew to Berlin to take part in the opening convocation of the Congress and delivered one of the major addresses. Of his own church he said that it was founded by the first Ethiopian who believed in Christ not many days after the death and resurrection of Christ. The Ethiopian Church which was cut off for centuries from the Christian world, in recent times has joined the World Council of Churches and is co-operating with it in the task of strengthening the unity of the Church. Concerning his own service to his people he remarked, 'During the past fifty years not only did we labour that our people may lead a better life while on this earth but we also did not spare our energy and treasure to develop their spiritual heritage, the value of which no human mind can assess'.

Ecumenicity

The participants were of diverse backgrounds and cultures drawn from different races and nations. Friendships and shared concerns developed, leaping over walls that have divided men. Despite the diversity of the assembly there was a sense of oneness in Christ prevailing in the Congress.

The Congress did not claim to speak for any particular group or school of thought, but it provided a platform for Christians to voice their common concern. There was a general feeling that the Church's greatest need today is not mere organizational unity and that there will not be true unity until men's hearts are touched by God.

The Auca Miracle

The presence in the Congress of two men of the Auca tribe was the most telling witness of the miracle of changed hearts. Some ten years ago the world was shocked by the news of the tragic death of five young missionaries who were speared to death by the savage Aucas of Ecuador.

Miss Rachel Saint, sister of one of the men speared, and two Aucas, Kimo and Komi, were the delegates from the church which sprang up at the place where the missionaries were martyred. Kimo, one of the killers, has become not only a believer but also a spiritual shepherd to his people. Komi is the son of the Auca who led the murderous party and is the husband of Dayuma, the girl through whom Miss Saint made contact with the Aucas after the death of the five missionaries. Dayuma became a Christian and the language teacher of Miss Saint through whose effort the Auca language is now put into script for the first time. A miraculous change has taken place in the lives of the Aucas.

During the last few years they have leaped from the Stone Age to the 20th century. From mutual slaughter, savage cruelty and immorality they have turned now to mutual love and purity of life. Komi told the congress audience, 'My life was very very dark, but now it is light. With my whole body, soul and spirit I love God'. Kimo added that they lived 'like beasts, wild beasts', but 'Jesus the Chief' transformed their lives.

Racial Issue

The theme of the Congress, 'One Race, One Gospel, One Task' brought forth statements, discussions and much thinking on the racial issue. Several delegates considered the race question as 'the single most embarrassing issue that faces the Church'. One of the major speakers told the delegates that 'the world is confused of those who claim to have found a gracious God but themselves are not gracious to their neighbours, especially if the neighbours happen to have skins of another colour'. Another leader, a negro from USA, held that the traditional view of evangelism as changing individuals one at a time is being used as an excuse by many Christians today for almost complete non-involvement in the racial issue. 'But man today is found in crowds' he added, 'and to find him we should penetrate his social order'.

The statement that the delegates to the Congress issued on the last day, which addressed itself to each of the three parts of the Congress theme, said of the question of racial discrimination, 'We reject the notion that men are unequal because of distinction of race or colour. In the name of Scripture and of Jesus Christ we condemn racialism wherever it appears. We ask forgiveness for our past sins in refusing to recognize the clear command of God to love our fellowmen with a love that transcends every human barrier and prejudice. We seek by God's grace to eradicate from our lives and from our witness whatever is displeasing to Him in our relations one with another. We extend our hands to each other in love, and those same hands reach out to men everywhere with the prayer that the Prince of Peace may soon unite our sorely divided world.'

Communism

In the seminar on the study of the system of Totalitarianism and Communism as a major hindrance to Evangelism, the panel speakers in general pictured Communism as an arch-enemy of Christianity. One of them, a roving ambassador of Korea said that during 1959 and 60 North Korea liquidated three million people including all Christians in the land, and all indications are that there is no surviving church in North Korea. One of the main speakers Dr. H. Kuhn pointed out that the early Christians were 'projected into a world that was under a sophisticated totalitarian system... But they never allowed forbidding external circumstances to paralyze them into inaction'. Therefore he said, 'Men and women of faith must give no place to a theological fatalism that accepts as final the slamming of a fool by revolutionary movements. Not despair but cautious exploration should be the mood of the Christian who seeks to become all things to all men'.

Public witness

On Reformation Sunday the 1,200 delegates marched four blocks from Wittenberg square to the centre of the city carrying the flags of over the one hundred nations represented in the Congress. The Congress had hoped to go to Wittenberg itself for the day to the city which became the centre of Reformation, but did not receive permission from East Germany to make the trip.

To an estimated crowd of 18,000 people in the centre of the city where Hitler often stood to speak to great crowds, Billy Graham said that we have the same plan of salvation that Martin Luther had. He elaborated on the rich heritage

left to the Christians by the great Reformer. Earlier a Lutheran speaker had told the delegates, 'We must observe and remember Reformation Day because we have started to have dialogue with those with whom we have not had any communication for 400 years. We have to be sure that we remember what Reformation meant and why it took place'.

Use of Technological Means

In a programme outlining 'A Strategy Projection for Total Evangelism in this Century' the Congress was told that today Church can use computers to store, research and analyse mission problems and answers. 'The ways in which proper use of computerized information can speed the message of the gospel world-wide are beyond imagination'. A leading journalist from Holland emphasized the need of the Church to up-to-date her magazines, radio broadcasts, TV programmes, films and books, to utilize the mass media to the fullest extent, and build up communication system across international borders and continents. In a world of exploding population which will double its number of inhabitants in the next thirty-five years, it seems that the Church lags behind each day. But the Church never before has had at her disposal such technological tools as she now has. These if used in the most intelligent manner, can locate and reach every man and woman in this world. This fact was brought home to the delegates by an exhibit named, 'That Every Man May Hear'.

From the man's standpoint today as never before, all men are reachable with the gospel, and the present day technology can open a new era of evangelism. The Congress Chairman, Dr. Carl Henry, commented that the failure to use mass media and modern scientific techniques to the fullest extent in preaching the gospel is 'a sin for which this generation would be held specially accountable'.

Urgency

A sense of urgency for the proclamation of the gospel permeated the Congress. While this was expressed in the

major addresses and discussion groups, it was best illustrated by the thirty foot high 'population clock' placed at the centre of the lobby of the building. The clock with a penetrating, loud gong-like beat ticked off for each of the 150 children born into the world every minute and registered the same on a chronometer. This was coupled with a sequential flashing of eleven colour photos of babies representing the rapid population growth around the world.

On the closing day at a ceremony of the stopping of the clock it was noted that during the nine days of the Congress the world population had increased by 1,849,000. Meanwhile the Christian Church had grown only one-tenth of this number. This clock spoke the message of urgency for evangelization in stronger terms than any addresses delivered from the platform. It preached a sermon every second, a sermon which penetrated deeply into the heart and conscience of the delegates.

It may be several years before the full impact of the Congress is realized. During the days of its session various interest groups and regional groups met together to study carefully the ways of implementing the concerns and findings of the Congress. Even the very coming together of Christians of such different interest and diverse theological persuasions as were represented in the Congress itself was a unique event. People who came from isolation and loneliness found a new initiative against secularism and apostasy as they discovered that they were not alone. Oral Roberts, the world famous faith healer said to the gathering, 'I want to thank you for opening my eyes to the main stream of Christianity and bringing me a little closer to the Lord'!

Paul Rees of the World Vision echoed the renewed desire of many delegates to involve themselves more in social action when he said that if evangelicals are to accomplish their goal they must 'feel the savage rawness of human ache and pain'.

As the Congress participants went back to their respective countries and services they carried with them burned deep into their hearts a renewed sense of the vastness of their global task and a feeling that time is running out.

Madurai Y.M.C.A. Ecumenical Meeting

Under the auspices of the Religious Department of the Madurai Y.M.C.A. a significant meeting of Christians of all denominations was held in the Central Y.M.C.A. Hall on 7th December 1966, to promote ecumenicity, Mr. E.R. Solomon, Chairman of the Religious Department presiding.

The Most Rev. Dr. John Peter Leonard, D.D., S.J. the Roman Catholic Archbishop of Madurai and the Rt. Rev. I.R.H. Gnanadason, M.A., B.D., Bishop of the Kanyakumari Diocese of the C.S.I., delivered inspiring addresses. We give below the substance of the addresses delivered on the theme '*The Mission of the Church and its realisation in fellowship by Christian in Modern India*'.

The address of the Archbishop

The Mission of the Church is contained in the scriptures and it is evident to all faithful readers of the Word of God.

The Mission of the Church is in fact the same as that of our blessed Lord Jesus Christ. The Heavenly Father in His loving kindness sent His Son to guide and lead the world into truth and Light. Jesus, the only begotten Son of God has made known to mankind the will of the Father in full measure and proclaimed the mystery of His love, wherein is our light, Hope and Salvation.

The Mission of our blessed Lord is threefold:—

(1) He was sent by the Father to bear witness to the truth.

FEBRUARY 1967]

He reveals who the Heavenly Father is. We know through Jesus Christ the nature of God who is ultimate Reality.

The long line of the prophets of Israel bore witness to God Almighty. But their knowledge of God is not perfect. It is Jesus who has made known to us the heart of God our Heavenly Father. What an inspiring picture of the Father is revealed through the life and message of Jesus Christ!

(2) Jesus is the Saviour of mankind. He redeems men from the power of sin and sanctifies them. By sanctifying men. He enables them to live lives which are pleasing to the Father.

(3) Jesus is the true guide of men in life's pilgrimage. The eternal Christ is man's constant friend and guide and leads him on the path of righteousness so that he may receive all the blessings of heaven.

Essentially the mission of our Lord is spiritual. But He did not overlook the material needs of men. He healed the sick, drove the devils from those who were afflicted by evil spirits, fed the hungry and helped the poor. The gospels record that He 'went about doing good.'

The same mission is committed to the Church. It is a society which pursues the work of the Master. The Church is conscious that the shouldering of this mission is beyond the capacity of mortal men.

Historically, as we consider the first disciples, they

were illiterate men who had little influence of their own. But they were given the commission to 'go and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things' commanded by Jesus.

That small band was indeed entrusted by our Lord with work that was superhuman. But they were not left alone. The risen Lord was with them and in them, making good the promise 'Lo, I am with you always, even unto the end of the world'.

The Holy Spirit gave them power. They were men of conviction and undaunted courage. They influenced the world in such a manner that they gave it a new image. Indeed they transformed the world.

India is acquainted with the Gospel from apostolic times, for St. Thomas laboured and witnessed in India. But still for a long time the influence of the Gospel was restricted to the coastal regions of India. In due course it spread to the interior of the country.

Even then, in the light of our Lord's commission to preach the Gospel to every Creature, can we say that the Church in India has achieved the whole purpose of Christ with regard to the teeming millions of non-Christians in India?

The Church has its limitations with regard to personnel and resources. There are other serious obstacles also.

The old religion of the country has taken roots from the hoary past. Its practices and customs have their hold upon the common man. The ancient philosophies and thought systems of the country have their spell. We are living in a time of resurgence of Hinduism. Caste feelings and divisions have extraordinary force.

The Government is concerned about national integration. But its efforts are pitted against communal feelings which are ingrained in the minds of people.

The Christian contribution to India in the matter of Education, medical relief, social welfare and uplift of the down-trodden is recognised.

But has the eternal message of Christ penetrated the masses of India? Has it really changed the mentality and way of life of people?

We know that there are certain axioms which have gained currency in India. One of them is that all religions lead to the same goal. Hence as a corollary, it is stated that there is no need to change the age old traditions of the country.

Gandhiji was an admirer of Christ. He derived inspiration from the Sermon on the Mount and considered it to be the rule of his conduct. But he considered few Christians as real followers of Christ in *practice*. In his opinion, Christians were wanting in ideals and loose in morals. He was against evangelism, and thought that there was no necessity for Christians to preach in India. He considered Christians as pouring their doctrines on the poor people of India and imposing upon them what they did not understand. Christian propaganda and influence of Christian literature have been considered objectionable. As the fragrance of the flower is itself sufficient the example of Christians in real living should alone be sufficient. But in the matter of Evangelism Christians have *no option*. We have the obligation to follow the commission of Christ and present the verities of the Kingdom of Christ to all men. That is our orders.

With due humility it can be said that we have obeyed the orders of our Master to the best of our capacity. We are conscious at the same time of failure in certain fields. We have not made our voice heard regarding economic affairs of our country. The Gospel has a bearing to that sphere also, and we have to make known the mind of Christ. While in all things we are for the promotion of charity, we have to stand for justice, as good will, understanding and

abiding peace are based on justice. The peace which Christ offers is based on social justice. The Holy Father addressed the U.N.O. in this regard.

As we are a minority community, the question may be asked, viz., how we can influence the Government at all. We know our position. But in the Democratic set-up the individual counts and we have to do what we can. It is also quite clear that we have to do more than what we have so far done in order to bring our influence to bear upon matters of Government.

The retiring Secretary of the World Council of Churches who was much concerned about rousing the interest and attention of Churches to vital matters, stated that the future of the Ecumenical Council depends largely upon our readiness to *concentrate on the central and characteristic feature* of the Christian message. In a world that is changing constantly we must point out to mankind the single point of sure guidance. That point is the coming of Jesus Christ. He first came to this world historically two thousand years ago. He is coming to each one of us all the time. Our code of morals, dogmas and doctrines are related to that coming.

Christ is surely coming and taking possession of this great land of India. We who await the consummation of His Kingdom, believe that the final victory is His. Despite our deficiencies and temptations we pray to our blessed Lord in this season of Advent that He may take full possession of each one of us and make us instruments of salvation and healing among the people of this land, for His glory.

The Address of the Rt. Rev. I. R. H. Gnanadason

God is a great sender. He had been sending His Chosen prophets to witness to His people and at the appointed time He sent the greatest of all prophets and priests, the very Son of God Himself into our midst. Through Him He has inaugurated in a fuller way His divine mission.

That mission made meaningful by the advent, the ministry, the passion, death and resurrection of the Lord Jesus Christ, is now entrusted to the Church which is His Body.

(1) The question then is, whether we shall continue as Christians to exercise this mission in isolation. The answer is a strong negative.

Whenever and wherever a particular Christian or Christian Community fails to see the risen Lord at work in history, that individual or community finds itself in isolation. Such isolationists do not see goodness outside themselves and they feel that they are nearer the Lord and placed in a higher pedestal than others.

This sort of isolation impairs the very nature of the Church. In India the temptation to isolation is very great. The emphasis in our religious quest has been placed upon the individual and his God. Very little importance has been given to collective worship and witness. The search in our country for peace of heart, through contemplation and meditation, has been made independently. The realisation of inner peace is expected to bring about union with God and annihilation of individuality. This has naturally encouraged isolation.

The Church, on the other hand, is the continuation of a collective and corporate Body. Christians have their oneness in the Lord and they are placed in this planet as a corporate body. But when we attempt to define our oneness we are baffled.

In fulfilling the mission of the Church, each denomination (labouring under limitations which are historical) tries to do its best. The Christian of every denomination clings to a historic past and his vision of the future of the Church also comes out of past prejudices. The result is that he lives an unreal life in the present, and fails to capture what the future has in store.

This is an age in which the weakness caused by division in the church is understood. Some Christian people would admit that division is unfortunate; others would go so far as to say that it is sinful. Actually, the time is come to face squarely the fact that isolation in denominationalism is a luxury which we cannot afford.

In order to live the life for which the church is placed in the world, it is imperative that we find out what constitutes its inner core, and realise the true purpose for which the church exists in the world.

The minimum creed given to the Church is 'Jesus is Lord'. We have to recapture the vision of the living Lord at work not in one's own denominational set up, but at the frontier of denomination, where the Lord is at work in another denomination, Christian charity should make us see the Lord at work wherever His Lordship is understood.

A Christian has not understood the Lordship of Christ if he does not see the Lord at work in the life and work of other Christian bodies. In fact such a Christian unchurches himself.

(2) Secondly, can we arrogantly limit the Lordship of Christ to one Denomination? Again the answer must be an emphatic negative. Christ continues His mission in the Church. He is the Head of the Church and we are His Body. As members of the body of Christ, we cannot limit the Lordship of Christ to one Christian channel.

Further, the Lord of the Church is also the Lord of the world. He holds the entire destiny of humanity in His hands.

Christ is at work in the non-Christian secular context. In a matter like implementing the land reform policy of the Indian Government (though men may bungle) the Lord is at work. It is His will that men should realise abundant living on this planet and divide His bounty reasonably with one another in a given context. When India receives without any political strings wheat from U.S.A. or Australia, there is an unmistakable token that the risen Lord is at work. It is the living God who makes the American and Australian restless till the needy are fed. God will not rest until human history reaches His goal. Every token of his activity is a matter of excitement for the Christian.

Our faith must be bigger than the narrow faith of a denominational church. The Lord of the universal church cannot be adapted to the little image of one's particular small Church. He seeks the entire world, and moves His church to think and act in a big way.

Further, the power of God is dynamic. He is changing the entire nature of creation. Christ's Kingdom is all embracing. He will establish it everywhere. We must therefore be prepared to see His spirit at work in diverse ways and in different places. Hence, when non-Christian bodies open hospitals and philanthropic institutions, we should not attempt to explain them merely as attempts to copy the action of the church.

We cannot confine the Lord to our inner pockets as if

He is not to be contaminated by non-Christians. It must be a matter of genuine excitement to see the Lord at work everywhere.

(3) Our third question is about the structure of the Church. In spite of what we are accustomed to think or believe, we must be prepared to rethink the structure of the church if we consider that the mission of the Church is the mission of Christ Himself.

Our village congregations present the appearance of clubs formed according to western patterns. Very often the pattern of the indigenous Church is subscription and membership based. Unholy men can have the affairs of the local church in their hands by managing elections and formation of committees. So long as the pattern and structure of our churches are decided largely by social, economic and traditional factors, our mission will continue to be weak.

In our evangelistic activity we may present the Gospel and challenge non-Christians to accept baptism and enter the Church. We hardly pause to reflect whether one who enters the church in the present set up, can really feel at home in it, though he has accepted the Lordship of Christ in his heart.

The utter spiritual ugliness of many of our Churches is obvious to discerning people. The actual men and women worshipping in a particular Church constitute its image. Indians who in their minds and hearts are really attracted by the personality of Christ, are not attracted by the organised visible Church.

It is therefore necessary to think of the Church in terms of new patterns of existence and structure. Further, it is time to get across frontiers of the church and secular organisations.

In continuing to exercise its mission, the church must be prepared to work along with political parties. It must get more involved in the nation building programmes of the Indian Government.

When we consider the working of Democracy in our land, for instance the exercise of adult franchise, we know that it has been done unintelligently during the past 2 decades. As we march forward as a nation, and as a church attempt to fulfil the mission entrusted to us by our Lord, we should evolve sons and daughters within the Church and outside it. The incarnation—God Almighty sending His son among us—demands of us not only equipping people to go to heaven. The divine and the human have blended perfectly in Christ.

The Church must be interested in ordinary mundane things like sending people to the Asian games, or to any place where man meets fellow man. The Heavenly Father sent His Son Jesus Christ to do good universally. We must as Christians and members of the Body of Christ continue to do good in every part of the world and enrich the life of God's children in every aspect.

A. G. SAMUEL.

—:O:—

Is the Church in Danger ?

This question naturally turns the Christian mind to the challenge to Christianity from outside the Church. The greater danger is in fact from the enemy within the Church who is more aggressive and destructive in the spiritual sense.

The Devil has of late kept himself active in all levels of Indian life. Children rebel against parents, students against teachers, workers against employers, public servants against the Government and laymen against Pastors. Evil has made inroads to religious institutions. The Christian Church is no exception. A mere handful of evil-minded people try to hold the majority to ransom and rule Government establishments, Universities, industries and even the Churches, totally disregarding the feelings and needs of their fellowmen.

The Devil has entered the religious field. It is no secret that the common lot of all Ministers of the Church is to forbear the harassing tactics of paltry trouble-shooters in search of power and influence.

What is the remedy for this malignant cancer? A surgeon's knife to chop it and deep x-ray to kill the root. For example, if the owner of a flower garden finds weeds shooting up, would he change the mali, or root out the weeds? They will grow whosoever is the mali. If a handful of rowdy students find the question papers stiff and demand the dismissal of the teacher or transfer of the principal, would it be right to surrender to their whims and fancies, or expel such evil elements from the college?

Can majority opinion and wise counsel be over-ruled by a petty gang of evil-doers? Or should the latter be ignored or summarily dismissed? This is a vital question for the Church today. A drastic measure may be necessary in public and private concerns. The Church has no power or means to do so. But it can ignore and discourage evil tendencies.

After all, *such evil elements have the freedom to quit their Church and join another one of their choice and a Minister of their liking.* The exit of a few 'goats' would make room for and attract a greater number of sheep outside the fold who now hesitate to be contaminated.

Only then will the Church be free from danger

In this regard it is well to take a look at non-Christians who hold their priests and places of worship as sacred under all circumstances and beyond human reproach. Their priests are not transferred or otherwise victimised by the wild cry of impish worshippers; are they? Why then should the Church tolerate or encourage the Devil's agents within it? Would it not lead to spiritual bankruptcy?

St. Paul's rebuke to the Galatians is pertinent to the present conditions in the Church. 'You, my friends, were called to be free men; only do not turn your freedom into licence for your own nature, but be servants to one another in love. For the whole law can be summed up in a single commandment: 'Love your neighbour as yourself.' But if you go on fighting one another, tooth and nail, all you can expect is mutual extinction.'

'If a man says: "I love God", while hating his brother, he is a Liar.' Such a man is an enemy of the Church of Christ. Woe be to the Church which gives ear to such evil-doers.

C. D. AIRAN,

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11-1-67.

Letter from Thailand

Box 5,
Chiangmai,
Thailand,
1 December, 1966.

Dear Friends,

This short letter brings you our heartfelt greetings and prayers for a blessed New Year.

The Lord has blessed our family and work through this year, which has many memorable events. Only a few can be brought in this letter. Our three daughters who are in Tirunelveli district for their schooling, each in different towns, are in some way or other making publicity about our ministry in Thailand, either by writing in their school magazines or conducting prayer groups and so on. Timothy is in the 1st Grade in the Missionaries' Children's School at Chiangmai. He speaks three languages, English in the school, Tamil at home and Thai with our local helpers.

In the beginning of this year I was out on intensive Gospel campaigns at various places with our Bible students and we had fruitful experiences. The leprosy students, eight in number, are directly under my care, with whom I make most of my travels, eat and sleep with them at various occasions. What an enjoyable time to sing and pray with them! 'Prayer' is the name of one of those students, who was converted in my ministry two years ago, and then became the sexton of the Church where I used to be the pastor. He felt the call to preach the Gospel

and serve His Church and so he joined our school last year. Half of his nose has been eaten away by leprosy, but he is a lovely character. His talents are very limited but his desires to serve the Lord are boundless. Each of the leprosy students has his own problems but they are dedicated to God's service.

Ten leprosy churches are under my care, all in Chiangmai province. I like to mention one simple but fine character in one of the churches, which is about 100 miles from here. I have visited this place several times, and during one of my visits Mano and Timothy with one of the Bible students also went with me. Our Landrover didn't give trouble on the way except we had a flat tyre, and so after about 3 hours' drive we were on time for the service at 10-30 a.m. There are only nine Christian leprosy families there and Chamnian is the leader of that small group, still a bachelor. Our worship service with Holy Communion and Baptism of 3 infants took place in a small thatched prayerhouse. Soon after the service Chamnian took us to climb on a small hill and on the top he showed the site where they are planning to build their new church. It was amazing to see how these crippled themselves under the leadership of Chamnian had levelled the ground, cut wooden posts and brought them over there and gathered many materials for the building. More surprising was that an American Agriculturist who used to live nearby and returned home recently had given 30 zinc sheets to Cham-

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nian to build the roof of his house, but Chamnian had given the whole lot for the roof of the Church. What a generous gift of the poor leper ! He said that they still needed about Rs. 200. After three months we made our next visit. The new building is already there but many things are yet to be done. I could give about Rs. 100 as gifts personal and from various other groups. During this visit we had to elect new elders and deacons for this group. All the members proposed Chamnian to be the Elder but Chamnian declined the proposal and let the aged people become elders. He is the real power of that small group for spiritual growth and unity, but quite satisfied to be a deacon and serve the Lord. What a humility ! We hope to dedicate this new church before Christmas. We need your prayers.

God has blessed my writing ministry through the year. Each month we print 2600 copies of Bible study leaflets and distribute in various parts of the Church of Christ in Thailand. There is good response for this programme as I learn from the letters I receive from many individuals. About four months ago I had an inner calling to write a book on sermons, which is a great need for the village churches here. The village churches depend upon their own elders for the delivery of God's messages, who have no training nor any Bible knowledge themselves, nor any books in Thai with which to prepare their sermons. Therefore, I have written a book in Thai which contains 100 sermons which can be used for all occasions and special days.

A new call for Mano this year is to teach Scripture in the Dara Girls' College, Chiangmai, and it is a fine opportunity to have contact with Buddhist girls and let them know Christ. Mano accompanies me always on the trips to visit leprosy churches. She organises women's meetings, visits homes

and distributes gifts. Our little sons, Samuel and Joseph take the major part of her time.

This is our fourth year in Chiangmai, and each year we had distinguished guests from our Church in South India. Those were happy days though short when they were with us, and our hearts have joyful memories of their visits. Dr. S. P. Raju was the guest in our first year, Mr. A. Gunamony and Rev. H. D. L. Abraham came next year, Sister E. P. Morgan visited us last year, and last month we had the great pleasure of having Bishop Gnanadason of Kanyakumari in our home for a couple of days. His talk was inspiring at the Dinner party when a few local church leaders and Asian fraternal workers were present. We took him to visit three of our leprosy churches, while he could meet Kroo Toon whom I have mentioned in one of my previous letters in *South India Churchman*. We enjoyed picnic lunch with him at a beautiful waterfall and he was so energetic as to climb more than 100 steps to visit the big Buddhist temple on the Suteb hill. The Bishop and myself went round the fresh market at Chiangmai, when he could see the daily life of the Thais. The Bishop noticed the remarkable silence in the market, was surprised at the industrious women folks and witnessed many kinds of insects and frogs which form part of their food.

We hope to meet many of you while we return home in April, 1967. We need your prayers and encouraging letters. May God's blessing rest upon us all.

Yours in His service,
J. T. PAUL MANICKAM,
MANO MANICKAM.

Letters to the Editor

Dear Bishop,

ARE INDEPENDENT LAYMEN WANTED ?

The point I wanted to emphasise was quite a simple one, and I am prepared to admit, a minor one. I wanted to make it however in order to provoke some thinking on the far more important matter of 'The Ministry of the Laity'. I am not sure that I have succeeded in doing so—in the circles where such thinking needs to be done. It seemed to me that the fact that independent laymen are not being brought on to the Synod and used sufficiently on its committees is symptomatic of the whole attitude of our leaders towards independent laity. Hence my article. There is no need to take up valuable space by commenting on the remarks of the four worthy friends who have written to you about it. All of them know me well and even those who make out that they disagree with me on certain points agree with me, I know, on principle, in spite of what they have put down on paper.

My argument was : (1) the Constitution of the Church of South India says that one of the ways (from my point of view a minor one) in which the laity can exercise a ministry in the Church is by sitting on its governing councils, both local and central and helping in the decisions taken by pastorate, diocesan and synod committees. (2) In spite of this provision, only feeble, half-hearted attempts are being made in the dioceses, as far as I can see, to get Independent laymen to exercise this ministry and what is more important, to train them for it. I proved it by examining the composition of the membership of the last Synod. What is the use of all provision made in the Constitution for the

laity exercising all kinds of ministry in the Church, if you confine your choice of persons to exercise such ministry to your own employees and do not even look at the fifty times larger number of lay people who are not your employees?

Let us not forget that for every layman in your employ in your institutions, and put on your Committees and Councils, there are fifty laymen in the world whom you do not think of using—quite a few of them better in every way than the laymen in your employ.

The figures given by the Syond Statistician to the last Synod are as below :—

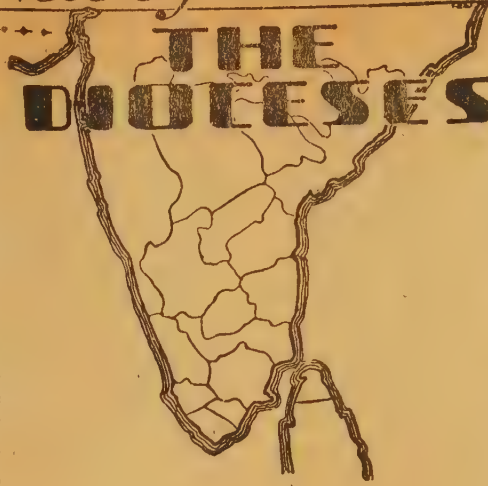
Full-time paid lay-workers in educational institutions of the C.S.I. (including elementary school teachers)	13,238
Full-time lay-workers in the Mission Hospitals now run by the C.S.I. (included non-medical personnel)	1,358
Full-time lay workers engaged in evangelistic work	1,995

Total 16,591

The Committees and Councils of the Church are filled, for the most part, by persons recruited from these 16,591 persons, while there are 4,38,682 communicant members of the Church who are not in the employ of the Church. There are also 3,80,374 non-communicating adults carried on the rolls of the Church. Why should the government of the Church be placed in the hands of a few chosen from among 16,591 persons, leaving out of consideration more

(Continued on p. 16)

THE DIOCESES



MYSORE DIOCESE

Bishop's Tour Notes

The early part of August was spent in the Tumkur area, first at Tumkur itself where there was a meeting of the Area Council, and then a meeting at the Boarding Home at which an Old Boys' Association was formed. A list of over 1000 boys who had passed through the Home in the last fifty years had been prepared and a small committee formed from those present. The closing of the day school has made possible many necessary improvements to the accommodations and additions to the amenities of the Boys' Home at Tumkur.

Galagala Church

From Tumkur we went with the Area Chairman to Rayadrug, where we spent Sunday with the local Christians before going in the evening to Galagala where we had the dedication of the Christa Mahimalaya Church on Aug. 7, 1966. There is another Christa Mahimalaya Church at Lingaldinne in the Bellary Area, dedicated on July 26, 1962. Both these churches are built on small sites among the houses or huts, in which the people live, and both are the result of the enthusiasm, personal interest and oversight of the workers on the spot. I was glad to hear that Hudson Memorial and other town churches had contributed to this village church. The next day we visited with Deacon M. Devaraj some of the other congregations in the Challakere Mission Field, especially Mogalavalli, where we have purchased a site and plan to build another small church next year. The church at Galagala was well-planned, well-built and has a pleasing appearance.

The Tomlinson Memorial Church, Chamarajanagar

The dedication of this new Church at Chamarajanagar took place on August 29th, which was the anniversary of the Rev. W. E. Tomlinson's death. Everything was finished and ready for the service to begin punctually at 10 a.m. which recalled to me the remark made by Mrs. Tomlinson at his funeral at Mysore in 1944, which also began punctually, that this would have pleased her husband.

In the sermon, on three words from the O. T. Lessons (I Kings 8, 22-30) This day.... This place.... Thy servant, several circumstances of his life, character and sudden death were recalled, and of his great concern for the work on the Chamarajanagar side. The Rev. W. Russell Shearer, an Ex-President of the Methodist Conference, on his way to Ceylon, accompanied us to Chamaraja-

nagar and unveiled the memorial stone. He spoke about the great influence which W. E. Tomlinson exercised upon the young people of his generation in England. A portrait of Tomlinson a gift of T. Albert Manoraj, whose father the Rev. R. Thomappa worked for many years in Chamarajanagar villages, was placed in the vestry. I was sorry that there was no suitable occasion to express our thanks to the Rev. A. M. Bhaskara, who has brought to completion the Tomlinson Memorial Scheme at Chamarajanagar, which includes the Morris Boarding Home, and to Mr. Shadrach and Mrs. Bhaskara for the welcome and hospitality given to those who had come from far and near for this important event.

A New Road and another New Church

Three visits were made to the Chamarajanagar side; once for the anniversaries of the first baptisms at Kastur and Bhogapura which took place on Sept. 14th and 15th, 1908, and again during the Dasara holidays to see the work being done by the Students Work Camps, especially at Hadya and Kastur. Eight such camps were organized throughout the Diocese by our Famine Relief Department. At Kastur, the student volunteers were all girls, some of whom had been specially sent for this experience by a Catholic College in Mangalore. Two of our girls also came from the Karnataka Theological College. As the Presbyter was on sick leave, one of them preached at the Sunday morning service. I left Kastur that morning (October 23), and arrived at Singanpura in the evening, four hours late for the dedication of the new church. We were not only delayed by unexpected functions, such as having to open and travel along new roads made as part of the famine relief work. At Talavadi Hosur,

the new road was 1½ miles. Here we were received at the church by the whole village who had worked together and had an enormous sense of joy and pride at having completed their task. We were held up also by the heavy rains on the previous day. This made it necessary to leave the car 4½ miles short of Singanpura and finish the journey there by bullock cart.

Singanpura is the most distant congregation of the Chamarajanagar area in the Talavadi Pastorate. It can be clearly seen from the Nilgiri Hills. The building had been started long ago (1962) and then finished very quickly. So the congregation had forgotten to provide any furniture, which is usually obtained by means of special subscriptions and gifts. The Rev. V. Prabhudas has now taken up this work. If you would like to help, please write to him. It was *Vijayadasami* Day and so we called the new Church *Christa Vijaya Mandira*. Returning the car got stuck in the river near Talavadi at 1.30 a.m. Luckily we got sufficient people and a pair of bullocks to drag the car out.

On Tour with the Moderator

The third visit was with the Moderator, the Most. Rev. P. Solomon, just before the consecration of the assistant bishop. In each of the villages we went through or even near, people were waiting with the band and garlands. This was not only in honour of the Moderator, but was an expression of the joy and happiness created in their hearts by the good rains and the relief work. This work not only gave to each family a sufficient supply of wheat; it also gave a chance to do useful and enjoyable work. For example, making proper road and drains in the village itself, or repairing some old well and tank, which we were shown with joy and pride, full of water, and told 'Now our sheep and cattle will be able to have a good drink'. I am glad that the Rev. H. M. Duke was able to come with us and share in the pride and joy at what the Famine Relief Department have been able to organize. I was sorry that the Rev. A. M. Bhaskara recently transferred to the U. K. Seminary, Tumkur, could not be there, since for six years he has borne the heavy burden of these village congregations and drew attention to their lack of food and money. It was the noble efforts made by Sister Thirza Woolley and carried on by Sisters Victoria and Mabel, which gave an inspiration and a good example to the other places when

the famine relief work was started all over the Diocese.

In the Mysore Area

Two other things stand out : (1) Local leaders have come forward to share in the heavy work with the deacons and presbyters ; (2) Help has been given to everybody ; to Muslims, Hindus—even to other Christians including those who previously left us to obtain help elsewhere ! On our way back we had tea with Mr. K. Korula, who has acted as the Secretary-Treasurer of the local Relief Committee. He is Manager of the Wesley Press from where relief supplies have been issued to all the feeding and relief work centres. The sight of the old bungalow stacked to the roof with sacks of wheat, and the abundant rainfall in the villages reminded me of similar conditions described in Joel 2 : 23-27 and of God's promises *afterwards* to pour out his spirit upon all flesh, even upon the men servants and maid servants.

The Moderator and I spent two hours at the Holdsworth Memorial Hospital and visited nearly every department. It has just celebrated its Diamond Jubilee. We thank Dr. Stephen, Dr. Tovey and other senior members of staff for carrying this tremendous burden of the responsibility and care for the bodies of so many people. We were glad to hear about the new members of staff recently arrived, especially Mr. Alan Cranmer, a pharmacist from England and Dr. Geoffrey I. Bird, a surgeon from Australia, and about those who will come next year including Dr. John Iswariah, and Dr. Abraham Kurien, the son of the Rev. V. T. Kurien.

During one of my visits to Mysore arrangements were made for the Assistant Bishop to live there. It was decided to make Sawday Lodge his residence. From 1st January he will have special care of the work in the Mysore and Coorg and the Hassan Area Councils, but will go to other parts of the Diocese when I require his help. The Consecration which took place at St. Marks' Cathedral on Thursday, 17th November, has been described in the *S. I. Churchman*. The next day the Moderator, the Assistant Bishop and I set off for Hubli. On our way we called at Tumkur and were welcomed by the Seminary Staff and students, by the Pastorate Committee and by the Boarding Home and Industrial School.

To the Shimoga and N. Karnataka Areas

The Area Chairman and Pastorate Committee members were waiting for us near the Toll Gate at Bhadravati. Brief visits to the two churches there, to St. Thomas' Church at Shimoga, now being greatly enlarged, and to the

Nightingale-Bernmann Boys' Home filled up the evening. Next morning we set out again, and after stopping at Sagar and at Jog Falls, arrived in the evening at Hubli. The reception arranged there was held in the hall on the floor of the recently completed Kindernothilfe Boys' Home. This is the highest building in Hubli and set a similarly high standard for our Boarding Homes. Our last official engagement was at Gadag-Betgeri for the Diamond Jubilee of the Boys' Home there. Although an old building, this has been brightened up and brought up to the standard. We must try and keep up for our other Homes. The Moderator and the Assistant Bishop caught the train that night for Secunderabad and Bellary. We are indeed grateful to Bishop Solomon for spending so much time in our Diocese and for all the words of wisdom and encouragement he gave to us.

N. C. SARGANT

Bishop.

LAY PREACHERS' CONFERENCE

The Diocese has found the system of issuing and renewal of Preachers' Licences profitable in the sense that it has been able to build up a band of voluntary Lay Preachers. An annual conference is arranged to inspire in them a sense of responsibility and vocation, and providing them with opportunities for study, fellowship and worship.

The Annual Conference was held this year at the Union Kanarese Seminary, Tumkur, from the 13th October to the 17th October 1966. It was opened to those with up-to-date renewed Bishop's Licences to preach, and those eligible to sit for the Lay Preachers' Examinations arranged by the Diocesan Committee on Evangelism and Service, and those approved by the Pastorate Committee and whose names appeared in preaching plan.

The theme of the Conference was *The Mission of the Church*. The subjects chosen for lectures were 'Renewal of the Church', 'The Call to Conversion', 'Christian faith in Contemporary India', 'Christian Stewardship' and A. V. Aids. There were Bible Studies on 'Rebirth and Renewal'. Practical Training in conduct of morning worship, intercession, family prayer, open air preaching, Village survey and writing and delivering a sermon on 2 Cor. 5 : 17, 'Therefore if any man be in Christ, he is a new creature' were given. Some delegates were asked to give a trial sermon and some were asked to conduct Sunday morning worship. These were followed by criticism by Leaders. The Lectures and Bible Studies were followed by lively discussions. As the delegates came from different Language groups,

two language groups, Kannada and Tamil, were formed.

Time was scheduled for recreation, sing-song and film show. Though the leaders and delegates were from different traditions, there existed a real fellowship, creating an ecumenical outlook. The delegates were given a chance to make definite decisions on the following suggestions :

- (1) Daily fifteen minutes with God :
'I pledge to spend at least fifteen minutes with God everyday in reading the word of God and in Prayer.'
- (2) Prayer Cell :
'I pledge to start a prayer cell in my Parish.'
- (3) Preparation :
'I pledge to prepare the whole service and the sermon before I take up a service.'
- (4) Evangelism :
'I pledge to sell at least one Gospel portion a month to a non-Christian.'

I am glad to report that those who attended the Conference in previous years shared the experiences in carrying out the pledges. Twenty-two delegates out of thirty-two wrote their decisions in a paper and put in a cover. These covers were offered with Communion elements and offertory in the Communion Service and special prayers were offered by the Celebrant.

The delegates were sent out to nearby villages to make survey on the following Economic conditions, Sanitation, Education, Religion, Christian influence, etc. Praise God ! that this kind of training opened the eyes of the delegates to see the needs of the people and it is worth mentioning that more than 8 educated high caste Hindus have given their names and addresses to take up Bible Correspondence Course.

The delegates felt that they belonged to one family and their enthusiasm was so great that they collected money and arranged a meeting to show their appreciation to the Leaders by garlanding them.

The Leaders were : Revd. John Tilak, Mr. J. S. G. Daniel (The T. E. L. Church), Revds. S. A. Salins, C. L. Furtado (Basel Mission), S. Ratnam (Secretary, Karnataka Christian Council), J. R. Henry, B. J. Chintamani, C. Chintamani, J. Isaac (C.S.I.) and Mr. Reuben Jacob (C.S.I.)

It has been noticed that there is a great desire to read the new publications sold by the Tract and Book Society. This was evidenced by the fact that books which arrived on the last day of the Conference from Bangalore had a good sale. Within one and half hours, books worth about Rs. 80 were sold out.

I'll be failing in my duties if I don't

thank the Rev. C. L. Furtado, Vice-Principal of the U.K. Seminary and all his associates for their efficient running of the mess, the Revd. K. E. Gill for taking the delegates to England through film show, and all the Leaders for their able leadership. It is worth mentioning the recommendation of the Synod :

Lay Witness : 67) 'India cannot be won for Christ by the ministry of Presbyters, Deacons and Evangelists only. It will be won when every Christian man and woman acknowledges his or her Christian obligation and in the power of the Spirit bears witness to the saving grace of Jesus Christ'.

JACOB ISAAC.

MADHYA KERALA DIOCESE

Diocesan Council

The seventeenth ordinary session of the Madhya Kerala Diocesan Council was held in the Bishop Jacob Memorial Hall, Kottayam on October 7 and 8, 1966. The Rt. Rev. M. M. John presided.

The Bishop's presidential address mainly dealt with the progress of the Diocese during the term of the last council. The last three years, the Bishop pointed out, were remarkable for an unprecedented increase in the number of institutions that had sprung up in various parts of the Diocese. The Bishop expressed the hope that all these institutions would develop for the glory of God and the advancement of His Kingdom. Speaking of the plans for the next three years the Bishop drew the attention of the council to the programmes that had been drawn up in connection with the Triple Jubilee. Three main points he emphasised in this connection were (i) An attempt to bring about a spiritual revival in all our parishes (ii) The extension of our evangelistic efforts, including a scheme to evangelise the entire Parkal Taluq. (iii) The uplift of our village congregations combined with an earnest endeavour to bring back into our fold those who have drifted away from us from time to time. The Bishop also mentioned the upgrading of the Kannanmoolai Theological Seminary and the Bishop Moor College as two projects which demanded our immediate attention.

Referring to the new 'church' that had been formed under the leadership of Rev. V. J. Stephen, the Bishop said that it was a matter of deep distress to him that a Junior Colleague of his who had served the C.S.I. as a presbyter for many years had been instrumental in leading away a number of our churchmen from the fold of the Church of South India. It also grieved him that a few of our retired lay workers had joined the movement as its clergy. The Bishop

availed himself of the occasion to thank the Pastors, lay workers and other loyal members of the Diocese who had to suffer severe hardships—some even to the extent of bodily injury—as a result of the attempt made by his group to take by force our churches and prayer houses and to encroach on Diocesan property. It was his earnest prayer that the Lord of the Church might recompense them in full measure for all the sacrifice they had made for the sake of his Church, the Bishop added.

Speaking of the efforts made by the Diocese to solve the Backward Class problem, the Bishop described how a Synod Commission had been invited and how the Diocesan Executive had accepted all their recommendations except the one pertaining to the use of our prayer houses and cemeteries by the seceders. He justified the stand taken in this matter by the executive and declared that it was the only course open to them. Giving a number of reasons why he believed the appointment of an Assistant Bishop he urged the Council to accept the recommendation of the Executive in this regard.

The recommendations of the Synod Commission on the Backward Class problem, and the decisions taken by the Diocesan Executive regarding these recommendations were the subject of prolonged discussion. The house finally resolved by an overwhelming majority to request the Synod to initiate steps for the appointment of an Assistant Bishop for the Diocese. The other recommendations of the Executive were also accepted unanimously.

Elections to the Synod, The Diocesan Executive and the Diocesan court were also held during the session. The Rev. K. M. John and Sri P. K. Kurien were re-elected Secretaries of the Diocese for a further period of three years.

K. O. O.

Village Church Dedicated

A village church at Perur in the Ettumanoor District was dedicated by the Bishop on June 1st, 1966. It is noteworthy that this is the first church erected by the Youth League of the Diocese in connection with their Jubilee celebration.

A memorial Church

A church at Pampanar, in the Peer-made hills, was dedicated by the Bishop on Sept. 4, 1966. This was built in memory of late Mr. K. M. Chacko (Thommikunjoo), Kanyamkulam by his children. The novelty about the dedication service was that it was ecumenical in character. Two Roman Catholic priests, an Orthodox Ramban, and a Lutheran minister took part in the service.

Higher Studies

The following have gone abroad for higher studies :—Rev. George John, a Backward class minister of the Diocese to Ridley Hall, Cambridge in England; Rev. Sugu John Chandy and his wife Jaya to Toronto in Canada and Mrs. Grace Das, wife of Rev. C. J. Das to U.S.A.

Clergy Retreat

The retreat for the Clergy of the Diocese was held in the Bishop Jacob memorial hall, Kottayam on Nov. 16 and 17. Rev. Dr. Allen Zaun led the devotions.

OBITUARY

Mr. P. K. Kurien

The Diocese has suffered an irreparable loss in the sudden death of Mr. P. K. Kurien, the Lay Secretary of the Diocesan Council for the last eight years.

His death has left a void which cannot easily be filled up.

K.T.N.

MADURAI DIOCESE

Christ Church, Devakottai Dedication Service

Devakottai, true to its meaning—Fortress of the gods—has many huge Hindu temples. Hardly a month passes without a city-wide puja celebration of one kind or another. And it is not surprising that 15 years back Christians were refused facilities of housing and were threatened to be vacated from the rented houses if they sang a Christian song.

Nevertheless, the gospel found its way into this 'Fortress of the gods' and a small Christian community came into existence. By the unshakable faith and zeal of this community and the sacrificial ministry of the C.S.I. Pastors, the Roman Catholic Fathers and the Lutheran Missionaries, the attitude of the Hindus had so greatly changed that with their co-operation and assistance a church has been built in several stages from 1958 to 1966, costing about Rs. 27,000 and the 'Christ-Church' now stands witnessing to the Name of Christ in the heart of the fast-growing city of Devakottai.

The Church was dedicated to God's glory on Thursday 15-12-1966 by Bishop Devadoss.

The dedication service began with a long procession headed by the Lutheran Mission Choir from Tirupattur and the dedication service was attended by ministers and members of the C.S.I., the

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Roman Catholic and the Lutheran Churches. The cause of the gospel brought us together.

After the dedication service there was a public meeting to thank all donors and well-wishers. Pastors who had served the Devakottai Congregation before, conducting services in houses and preaching from house tops, now gave short, interesting and thrilling reports about the growth of the congregation.

The public meeting which was attended by more than 500 people included high officials and prominent men of the locality. The plan for the building of this Church would not have materialised but for the lay-leadership of the late Mr. P. E. Eapen, Advocate, and Dr. (Capt.) Ebenezer and their families. We thank God for so much constructive lay-leadership found in our Church at Devakottai. Now the Church needs a bell, Electric fittings, an Organ and certain other things costing about Rs. 10,000. We hope to find the money in due course.

The Bishop's Message for the day aptly described and gave the long story of this congregation in a nut-shell in these words:—'and the desert shall rejoice, and blossom as the rose and they shall see the glory of the Lord and the excellency of our God'. (Is. 35 : 1, 2).

D. POTHIRAJULU,
Presbyter.

28-12-1966.

C.S.I. COUNCIL

LONDON CSI DAY

The nineteenth anniversary of the inauguration of the Church of South India was marked in London on Friday 30th September 1966 in the manner which is becoming traditional. The venue this year however was entirely new, being 'south of the river', in the handsome modern house of worship officially called Christ Church and Upton Chapel—a title far less elegant than the building itself. The design of the interior created much interest, and though some felt that the rather steeply banked tiers of seats on three sides were rather reminiscent of a lecture hall, no one could ignore the central position given to the Lord's Table.

Here the Lord's Supper was once again celebrated and administered to a representative gathering of 'Friends'. The celebrant and preacher was the Rt. Rev. A. H. Legg, formerly Bishop in South Kerala and Moderator of the CSI. He was assisted by the Rev. J. A. J. Binks (Madras) and the Rev. George John (Madhya Kerala Diocese). The Offertory was carried by Sister Beatrice Daniel (Vishranti Nilayam, Bangalore) and other ladies, some of them also

Sisters of the CSI Order. The service itself needs no special comment; but probably there were many present who have come to know and love this Liturgy well and who gave renewed thanks to God for its enduring qualities, and for the inspired work of the Liturgy Committee of the infant CSI who produced it sixteen years ago. And perhaps there were some who devoutly wished that in this country there could be some such simple and direct approach to the problems of liturgical reform.

Bishop Legg based his sermon on the raising of Lazarus, using it as a parable to distinguish between the renewal of spiritual life—which was the work of God the Holy Spirit alone—and the reformation of the church and individual by the removal of all hindrances to the work of the Spirit—which was the task God had given to man. As he quoted illustrations both from India and Britain, Bishop Legg helped us to realize that, despite all superficial differences, the problems and the challenges facing the Church in South India are fundamentally the same as those in this country, and call for the same elementary but essential qualities in response—faith and obedience. An abridged version of this pertinent and challenging sermon is given below.

After the service the congregation moved to a hall in the old part of the building not destroyed by bombing, and there enjoyed many meetings with old friends, exchanging of news, and animated conversations, only briefly interrupted for soup, sandwiches and other snacks. At 2-30 p.m. the Rev. A. C. M. Hargreaves, CMS Asia Secretary, led a period of particular Thanksgivings and Intercessions. Then, after a period of some further conversation and refreshment, good-byes were said and friends dispersed—some as had been suggested in our last issue, to visit the splendid new Headquarters of the Church Missionary Society, a quarter of a mile away in the Waterloo Road.

The grateful thanks of all who took part are due to the Ministers and Congregations of Christ Church and Upton Chapel for their hospitality, and particularly to the Secretary, Mr. Rider Smith, and Mrs. Smith with her team of helpers who worked so hard to satisfy our needs. We were also indebted to Miss M. Lloyd for playing the organ, and by no means leastly to our own Associate Secretary Miss Gabb, who carried the main burden of responsibility for making all the arrangements.

BISHOP LEGG'S SERMON

'Jesus cried with a loud voice, "Lazarus, come forth!" And he that was dead came forth, bound hand and foot

with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them: "Loose him and let him go". (S. John : 11 : 43-44.)

'Jesus restored life. That no mere man could do. But He left it to his disciples and to the friends that stood about to unbind the grave-clothes that still hampered free movement and activity. Those had been placed round the body by human hands, and human hands could remove them.'

There is a parable here. The Holy Spirit is the Giver of Life, the quickener, the source of spiritual renewal. But we men and women must give free play to the renewed life by removing—cutting away if necessary—the things, in ourselves and in our churches, that hinder the new life from being active, vigorous and fruitful... habits and ways of thinking, practices and rules and traditions, which we have inherited from other men or have evolved for ourselves. Spiritual *renewal* is the work and gift of the Holy Spirit; but *reformation* is our human task.

We are aware of our great need of spiritual renewal and vigour. We have our evangelistic campaigns, revival meetings and retreats we set up inquiries and commissions about the Church's life and work; we have our conferences and reports, discussing the need for renewal and ways to bring it about. In all, the Churches' leaders are busy with such activities. (But) they are only helps—helps towards preparing the way of the Lord, removing obstacles we have put in His way, and making His paths straight. It is He who must come, come to us and through us to the world.

In all such activity we must ever remember our dependence on the Holy Spirit. We cannot create spiritual life, we cannot organize spiritual renewal. That is the work and gift of the Holy Spirit, and he blows where He wills, and when and how He wills. We cannot organise *Him*. But just as God is ever more ready to hear than we to pray, so the Holy Spirit is ever seeking opportunities, taking the initiative, ever pressing upon us to let Him do His work in us and for us and through us. What *we* can do—what *we must* do—is to make the human conditions favourable.... by preparing our own hearts by humility, penitence, expectancy and obedience, and by removing from our churches the things that hamper His free operation.

The Spirit may set before us an open door; but *we* must walk through it. The New Testament implies that it is possible for men to quench the Spirit; we know that it is—Church history shows it happening again and again, and we have, perhaps, seen and known it in our own experience. We talk much of frustrations—our frustrations. But what of the Holy Spirit's frustrations, as He sees His work hind-

ered by the blindness, the lethargy, the prejudices, the conservatism of Christian people and Christian churches? What obstacles we in the various churches do put in the way of the free activity of the Spirit of God! Our divisions, ecclesiastical and social, denominational, national, racial; our often indiscriminating devotion to the practices of the church we were brought up in; our reverence for the established order and for vested interests in the church; and our concern for security and stability.

Is our primary loyalty to the Lord Himself and His mission to the world? Are we really open to the leading of the Holy Spirit—even if He beckons us to the unfamiliar? Are we not too easily content to sit at ease in Zion, or to walk round about our citadel, telling the towers, thereof and marking well her bulwarks? Is our prayer for the Church

only the Psalmist prayer for Jerusalem, 'Peace be within thy walls and prosperity within thy palaces'? Or are we followers, disciples, pilgrims, messengers, under marching orders?

In South India new life came to the Church with the Inauguration of Union. But that was nineteen years ago, and we have tended to settle down again. It is so easy to lose momentum, even on the pilgrim way, and when we do we lose touch with our Guide and source of power.

Here in this country, I know, there has been much hard thinking and experiment in the last few years. . . there has even been talk of Church Union in this country by 1980!—though it is hard to say how seriously it is intended. All honour to those who are leading; but the churches in general are slow to venture from the familiar.

We all need to hear 'what the Spirit

saith to the churches' today. We need to consider more deeply our Lord's words to the churchmen of His time about letting the traditions of men make the word of God of none effect. We pray for new life; but Christ has given us new life. We pray for renewal; but Holy Spirit is in our midst. Lazarus has been called out of the grave. The command to us is to loose him and let him go—go out into the world to all men and to all life in Christ's name, casting off whatever outworn bandages hinder our obedience. Have we the faith, and have our churches the faith, to act as well as to talk? Jesus told Martha, by the tomb of Lazarus, 'Did I not tell you that if you would believe you would see the glory of God?'

(With acknowledgements to the CSI Council News Sheet).

(Continued from page 11)

than eight lakhs of adult members of the Church, who are 'independent'? It cannot be that these 438 thousand adult communicants are all spiritual duds unfit to be entrusted with even this meagre responsibility of sitting on diocesan councils and committees and are of no use to the Church, even in its organisational arrangements.

Are you not—you the leaders of the Church—doing a dis-service to the Church by not attempting to utilise the spiritual potentialities of these four and a half lakhs of adult communicant members of the Church? If all or most of them are—as has been argued—not spiritually fit to be entrusted with responsibilities in the Church, on whom does the blame lie? Is it not the main business of the clergy to make them fit for exercising the ministry of the laity even that which is so very imperfectly defined in Chapter VI? Can the clergy say consciously that they have tried their best to help these persons to become spiritually alive, even if they cannot be made active and useful? What have you done about what was said about this in RENEWAL AND ADVANCE?

As I have said already the point whether independent laymen sit on Committees and Councils is a very minor point. Their potential value and use to the Church is far greater than mere participation in the governance of the Church. I have tried to point this out in another article which I have sent you now.

Yours sincerely,
RAJAIAH D. PAUL

'CATHOLICS'

Dear Sir,

Why is it that so many of our brethren when they speak of the Roman Catholic Church refer to it as the 'Catholic Church' and when they mention Roman Catholics speak of them as 'Catholics'? All the baptized are Catholics (though some of us may be bad ones), for, 'By one Spirit are we all baptized into one Body' and that Body is the Catholic Church.

Again, in the Apostles' and Nicene Creeds (accepted and recited by C.S.I.), we do not say we believe in the 'Holy Protestant Church', but in the 'Holy Catholic Church.'

Of course the Roman Catholic Church is a branch of the Catholic Church, but so is the C.S.I. and so are the Orthodox Churches.

I would plead therefore that we should not surrender the title of 'Catholic' to our Roman Catholic brethren, but, as we are also Catholics, refer to them as *Roman Catholics*. And in speaking of the various branches of the Catholic Church in this part of the world I suggest that we refer to them as 'C.S.I., Roman Catholic and Non-Roman Catholic' or just simply as 'Roman Catholic and Non-Roman Catholic', but certainly not as 'C.S.I. Catholic and Orthodox'.

Yours faithfully,
C. P. N. ROWLAND.

17, Lady Curzon Road,
Bangalore 1,
9-1-67.

NOTICES

CARAVS

The Christian Association for Radio and Audio Visual Service (CARAVS of India) is happy to announce plans for the opening of its new Communication Centre on February the 16th.

This is indeed an important milestone toward the fulfilment of a long cherished dream. The main building will house the Administrative Offices, production rooms, exhibits areas, film library, sales room and a small auditorium. It is both a functional and a well-designed structure. Very soon the art design on the south face of the building will be started and when it is completed, CARAVS will become a landmark in Jabalpur.

In addition to the main building we will also dedicate two duplexes and the tube well and water tower. Five members of the Staff will occupy the new dwellings and in time other quarters will complete the building complex.

This is a moment of rejoicing for the Churches in India. They pooled their resources to form CARAVS because they felt a real need for direction and help in radio, drama, photography, films, poster and other graphic arts. The training courses and the publication of the Audio Visual News have further met these needs. CARAVS continues to study ways it may increase its creative use of the materials and techniques of communication and be of even greater service to the Churches and the Nation.

Until now, CARAVS has been housed partly at Leonard Theological College and partly in temporary quarters at the building site. Now for the first time its administrative and production offices will be brought together. It is a time of rejoicing for the entire Staff and for all those associated with CARAVS.

On 15th and 16th February the Commissions set up by the Triennial to plan various services will hold meetings. At 5 p.m. on the 16th the Dedication ceremony will be attended by many guests, officials of the Churches and local dignitaries. On the 17th and 18th the CARAVS Administrative Board will hold its yearly meeting.

As a part of the celebration there will be Exhibits of Audio Visual Equipment, Photographic Services, Art Production, a Radio Exhibit, the Sales Department will be open to supply Audio Visual material.

Film showings are being arranged for the 15th and will continue the following week. The CARAVS Orchestra will have a concert on the 16th. Until the 23rd the Exhibits will be open to the townspeople and other visitors.

POST OF THE PRINCIPAL, HISLOP COLLEGE, NAGPUR

Applications are invited from Christian candidates for the above post. Candidates must possess at least second division Master's Degree in Arts or Science with 10 years teaching experience upto the first degree standard. Applications should state age, qualifications, experience, Church activities, work in university bodies, publications, research and other activities. Names of two referees along with copies of testimonials should also be given.

Salary will be in the scale of Rs. 700-40-1,100/ plus D.A. as per Government rates. Rent-free quarters or in lieu, a sum of Rs. 200/ p.m. with college car will be provided.

Applications should be sent to Mr. E. W. Franklin, 16 A/10, Western Extension Area, Karol Bagh, New Delhi-5, on or before 28th February, 1967. Interviews at Nagpur at candidate's expense.'

C.S.I. ALEXANDER SCHOOL, ELURU, W.G. DIST.

Applications are invited for the post of Trained Graduate Headmistress from June 1967. Salary at Government rates. Applications should be sent at once to the Correspondent with copy to the D.E.O. Eluru.

(Sd.) DEACONESS L. KOSKO,
Correspondent.

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